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Olive Trees



WHAT
ARE THESE TWO
OLIVE TREES ETC.
ZECH. 4:11-14.

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11:3,4.

CONTENTS

QUESTIONS OF THE HOUR, . . . 229	MONOGRAPHS, 246
NEWS OF THE CHURCHES, . . . 235	EDITORIAL NOTES, 259

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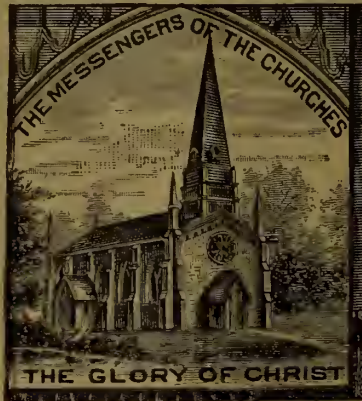
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TERMS:

1. The price of the paper will be 50 cents a year, strictly in advance; 62 cents when mailed to subscribers in New York City and to foreign countries.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

AUGUST, 1900.

8.

QUESTIONS OF THE HOUR.

THE YOUNG CHRISTIAN AT WORK.

Rev. T. H. Acheson, Denver, Colo.

The young Christian at work! Not that the middle-aged and mature are to be overlooked, or retired! Not at all! They are the best fitted for work. They have just reached their fullness of power. They have passed youth's thoughtlessness, and have not yet reached the feebleness of old age. The vigor and poise of manhood and womanhood are theirs. They are bearing the burden and heat of the day. They are the bronzed veterans, who are cool under fire; who have borne the heat of the summer and the frost of winter; and who wither not under fatigue. Their nerves are steady and their muscles hardened. They are our best workers; the best hope of the church's human hopes. All honor to them!

Nor does the young Christian at work mean the relegation to the rear of the old. It is not the pushing of them aside as worn out; as feeble and useless. The old are not back numbers on God's calendar. They are not out of date in the progress of the kingdom. Gray hairs do not necessarily mean inefficiency. Old age need not mean senility. Gray hairs mean experience. Old age means longer schooling. Lines of care and a whitened brow mean added wisdom. The Psalmist says of those that have been planted within the courts of God's house:

"And in old age, when others fade,

They fruit still forth shall bring,
They shall be fat, and full of sap,
And aye be flourishing."

Youth and old age are energy and experience, enthusiasm and wisdom. Youth alone is the engine with too much steam for the track; or the vessel with more sail than ballast.

The young Christian at work! Not that we may for a fraction of a moment forget the absolute, continuous, and permanent need of the power of God! Not that He is dependent on you and me! The youth, confident in his strength, buoyant with hope, must never imagine that the issue lies in his own hand. We must never so urge the importance of work, so insist on the needs of the hour, so urge the thought of duty and obligation, that we give the impression that without us the fabric of God's Kingdom will tumble into ruins, His plans will fail, His purpose lie inert in the divine mind. God could work without means. God could work with other means than ours. Our work for God is not merely what we do with the help of God; but what God does through us. It is the branch in Christ that beareth fruit. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me." "I have planted, Apollos watered; but God gave the increase. So,

then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase." While we are to work out the completion of our salvation, we are to remember that it is God who worketh in us both to will and to do of His own good pleasure.

But we must ever appreciate that we have power given to us of God; power of hand and brain, of body and mind. We have freedom of action granted us. We have opportunities for wide work. The gates are open. The field is accessible and broad. And we have responsibility laid upon us. If the work be not done, we are held accountable. Then, the young Christian at work! *Because there is so much work to be done!*

It is thousands of years since sin entered the world. And it is thousands of years since righteous agencies have first labored for the uplifting of mankind. It is nearly two thousand years since the Son of God came from heaven to establish His kingdom, to live and die for men, and to give a vast impetus to the work of salvation, anticipatively begun long before on the basis of His work. And yet the power of sin is widespread, aggressive, and defiant. The world sins and suffers on. It is full of iniquity, suffering and need. The home-land cries for help; its needs, if not its consciousness. Our city, our community, yea, our homes, are all needy fields.

There is need that every one throw himself into the struggle; for there is work for every one. Every man, woman, and child who names the name of Christ should be not only a receiver, but a giver; not merely a beneficiary, but a worker; not a guest, but an active member. In God's army we need every one who can fire a gun, carry a flag, drive a wagon, sound a trumpet, lift up the wounded, bring a pail of water, or carry a message.

A German in the Transvaal writes of the Boers: "How they rush to arms! No fine, no punishment need be threatened. The law calls upon men between sixteen and seventy; but much younger boys and older men have taken the field. At Elandslaagte, a child of twelve was found, still grasping his rifle, with a bullet in his forehead. From Potchefstrom went a father and eleven sons. No people ever equalled this enthusiasm. In 1813 the Prussians in their fight against Napoleon had one out of every eighteen inhabitants in the field. The Boers have one out of every five." Whether we think their cause just or unjust, such enthusiastic unanimity calls for our admiration. Such should be ours, whether we are old or young, in God's work.

The young Christian at work! *Because the discipline of work is most excellent for youth.*

Youth is a time for preparation. It is not a time for idleness. It is not a mere holiday. It is not a time when the world owes us huge entertainment. It is not a time only for others to wait upon us. It is not a time for selfishness. Some young people have hardly gotten beyond the stage of birdlings that remain in the nest and open wide their mouths at the sound of the parent's return.

It is true that the heavy burden should not rest upon the immature shoulder. It is true that there should be much time for rest, relaxation, mirth, in boyhood and girlhood. "All work and no play makes Jack a dull boy" has its religious as well as its social side. Childhood must not be crushed.

But youth is the time for preparation. The child is restless of the schoolroom often. He rejoices in a holiday—in bad weather that shortens school hours—in the omission of a lesson. He counts the weeks till the summer vacation. But

he knows not that the regular, daily, continued work of the schoolroom is essential to strong manhood. It is good for a man to bear the yoke of trial, or work, in his youth.

If a boy desires to be a carpenter, he begins to learn at seventeen and not at forty. If he wishes to be a business man, he had better begin at sixteen than at thirty-five. If he wishes to become a physician, he goes to college at twenty and not at fifty. If he desires to be a soldier, he enters West Point at eighteen and not forty-five. If a girl will be a teacher, she begins at twenty and not at forty. Why? Not merely because more time is saved; but because one can prepare better for such work in early life.

The blacksmith when he takes his iron, white and glowing, from the fire may say to his assistant: "Strike now. Be quick," for he knows that no horseshoe can be hammered out of the cold iron. "As the twig is bent, the tree is inclined." And not only does the bending of the twig incline the tree; but the twig is pliable and the tree is not. "Train up a child in the way he should go; and when he is old, he will not depart from it." Not only is it true that he will not depart from his established ways, but he is to be trained when a child. Train up a child, not a man.

So the discipline of youthful work is invaluable—invaluable for youth—invaluable for the Kingdom of God. The young Christian at work! Then the old Christian at work. If the Christian works when he is young, the more and better will he work when he is older. It has become second nature to him to serve Christ. His knowledge is broader. His powers are trained. He knows better how and where to work. He faces his work with more confidence. Difficulties perplex him less. Like the scarred and

bronzed soldier, he moves into God's battles with self under control. Like the mature and experienced mechanic, he takes hold of his work with more quiet confidence. It was well he began to work for God in his youth.

The youth at work; *because youth is capable of much.*

Samuel was capable of serving God when only a child. God in childhood gave him an important revelation. The captive maid in the land of Syria was the means of suggesting the source of Naaman's cure.

It is difficult to say just how soon we may begin active work for God. The lisping child that has caught some glimpse of man's need and God's provision, may ask the bearded man if he loves God. The six-year-old lad may drop into the contribution box the pennies earned by his own effort. The Sabbath school pupil brings her parents to the house of God. In our own land a little girl was the means of starting her father to Sabbath school, and he, learning to read after he was twenty-eight years old, established no less than 1,180 Sabbath schools.

It is Beaconsfield who tells us that Don John of Austria won the great battle of Lepanto at 25; that Gaston de Foix was only 22 when he stood a victor on the plain of Ravenna; that Gustavus Adolphus died at 38; that Cortez was little more than 30 when he gazed upon the golden cupolas of Mexico; that Maurice of Saxony died at 32; that Innocent III. was the despot of Christendom at 37; that John de Medici was a cardinal at 15, and Pope Leo X. at 37; that Luther did prominent work at 35; that Pascal wrote a great work at 16, and died at 37; that Raphael died at 37; that Richelieu was secretary of state at 31; that Grotius was attorney-general at 24,

and that Acquaviva was general of the Jesuits and colonized America before he was 37.

Foss asserts: "At the age of 27, Napoleon executed that grand campaign in Italy which stamped him the foremost captain of any age, drove back the routed Austrians to their capital, treated with the haughtiest monarch in Europe as an equal, and exacted from the terror-stricken House of Hapsburg peace on his own terms. At 27, Calvin put forth those 'Institutes' which have so profoundly affected the theological thought of the world ever since. At 27, Sumner ascended, leaving a name which the church will cherish forever, not merely as the designation of a remarkable person, but as the delicious aroma of a style of sympathetic and subduing eloquence, unique and inimitable."

Consider that Joseph, though a foreign slave, was overseer of Potiphar's affairs when hardly much more than 17; and was next to the throne of Egypt when 30 years of age. David was only a youth when he won the remarkable and important victory over the giant of Gath. Solomon was yet young when he ascended the throne, and had before him also the great work of building the temple. Josiah was not more than 20 when he began the work of reform. Daniel may not have been over 20 when he interpreted Nebuchadnezzar's image-dream. John the Baptist was beheaded years before he had far passed the period of youth.

Remember again that James Renwick, loved and revered in Scottish history, died at the age of 26. Keats, the poet, died at 25. Byron finished his dramatic course at 36. Rudyard Kipling is yet only 35. General Miles, at the head of our army, was a brevet major-general when 25. General O. O. Howard was major-general of volunteers

at 32, and General J. B. Gordon was a lieutenant-general at 33. General Louis Botha, commander-in-chief of the Boer forces, is only about 36.

What do these things suggest? Do they teach that youth is the most valuable period for work? No! For it is not. But these facts teach that not only is youth the time for preparation, but also a time in which much can be actually done. It has much opportunity and much power. Great advance can be made in early years in accomplishing life's work.

Then, once more, under the same thought let us bear in mind that the sooner we begin Christ's work, the longer will be our day of work; the more time we will have—the more we will accomplish. If we begin our day's journey at sunrise, considerable will be the distance left behind us at sunset. He who enters the harvest field at seven o'clock will do more than he who takes his place at noon. He who enters his office on Monday morning will be far ahead of him who begins only on Thursday afternoon. The minister who is behind his desk on Tuesday morning will not be plunging about for a text on Friday night. So the sooner we begin earnest work for God, young friends, the more will we do for Him. Why, it is a question not merely of morals, but of arithmetic!

Well, then, should the aged sinner refrain from entering the kingdom because life's strength is nearly gone, and little work remains for him? No! Never! Because salvation is not of debt for any one; but of grace. And the door stands open for any man who really wants to enter in.

Should the young man, or young woman, then, feel like enjoying themselves in the world for an indefinite time, with the purpose that when they have had a good time and grown older, they

will repent of sin and gain heaven in the end? No! Let us come to Christ now, whatever our age; and not give the flower of our youth to Satan and the world. Offer yourself a whole burnt offering, your time as well as all things else, upon the altar of devotion and service.

Again, in general, the young Christian at work—and *he is at work now*.

What mean the 56,280 Endeavor Societies with their 3,376,800 members; not only in the United States and Canada, but in Great Britain, Australia, China, India and Japan, and all missionary lands? What mean the 26,700 Epworth League Chapters, and their 1,900,000 members? What mean the 683 United Presbyterian Young People's Societies with their 29,177 members? What mean our own young people's organizations? Making some allowance even for spasmodic growth; what do they mean?

What is the significance of the various conventions, local, district, state and national, that are held? It means the organization widespread of young people for conference, for plans, for worship, for work.

Once again, the young Christian at work, *because of the extraordinary demands of the present age*.

Dear young friends, we ought to be glad that God allowed us to see the sun in this nineteenth century. He has set us in the forefront of the battle. He has given us privileges that are equalled only by their responsibility. Behold, He says, I have set before thee an open door. "Who knoweth whether thou art come to the kingdom for such a time as this?"

This is an age of cosmopolitanism. It is an age of internationalism. It is an age of discovery and invention. It is an age of organization. It is an age of liberty. It is an age also of license. It is an age of sociology. It is an age of

travel. It is an age of education. It is an age of missionary enterprise.

It is an age of tremendous possibilities, both for itself and its successors; both for its people and their children. A dollar means more now than ever before. An hour means more now than ever before. A man counts for more in the world's struggle than ever hitherto. A nation means more now than in the past. "Better fifty years of England than a cycle of Cathay."

Phelps thinks: "A year now is equivalent to a decade in the time of Charlemagne. The face of the world and of the Church to-day has the look of being in the final ages of time. Men now living have the promise of witnessing an advance toward the end of the present economy unequalled by the progress of any human lifetime of the past."

The nations are growing, planning, acting. The world's forces are in **active** movement. The Man of the North is reaching out towards Vladivostock, towards Herat, and probably towards the Persian Gulf. England is reaching out for more dominion in South Africa. Germany would build a colossal navy. France would invite the world to its great exposition, and at the same time keep ready armed for battle. The Anglo-Saxon people are increasing with mighty strides. The United States has stepped beyond its former threshold, and is touching Porto Rico, and Cuba, and Hawaii, and Guam, and Wake, and Tutuila, and the Philippines; and, apparently with no hostile intent, is now, with 60,000 soldiers and 30 ships of war, face to face with the great Chinese question.

Moral forces—and these other matters affect moral questions—are by no means idle. Sin is powerful and defiant. The Church of God, with all its defects, is a mighty defensive and offensive force.

Reform work has not ceased. The battle against intemperance is waged widely and vigorously. Missionary work is being pushed as never before. The world is open to the gospel.

Voices, then, are calling to the workers, and calling from every side. The need is great. The doors are open. The time is opportune. The means are immensely multiplied. The printing press, the steam engine, and the telegraph have revolutionized the world. The Word of God moves around the earth.

What is our life? What is it really? What would it seem, if God touched it with the sceptre of justice, weighed it in the scales of wisdom? How solemnly to us should come the words which an ancient king addressed to his son and successor! The monarch had grown gray in God's service. He had made many mistakes. He had felt God's hand in sore

chastisement. Yet he had been highly favored. He had lived near to God. He knew that the love, and power, and promises of God never fail. He knew the responsibility that would rest on his son. And he loved his son. Standing thus on the border of eternity, he looked both ways, and he felt the eternal realities of life. He saw its solemn privileges and responsibilities. He saw God on his throne. He wished his son to grasp the meaning of that hour in his history; and he said: "And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off forever."

The *Sunday Magazine* records a touching incident in the life of the late General Gordon. A clergyman who had spent some years in Gaza, Palestine, told it to the Bishop of Tasmania, who related it in a recent sermon: One night this clergyman was coming home late, and in the dusk of the evening, when objects were not very distinct, he saw what looked like a man kneeling on the ground by the side of his horse. The place was not a safe one. Arabs might easily surprise the kneeling traveler. "I must go and warn that man," thought the clergyman. "It will never do to let him remain there. He does not know that he may get into trouble." As he came nearer to put his resolution into practice, he was stopped by words that evidently were not addressed to himself. A moment's listening convinced him it was a voice of prayer which he heard. "Oh, my God, take me away out of myself, lest I fall; make me to look unto thee," said the voice of the kneeling man. The clergyman hesitated to interrupt the stranger's devotion, but he could not persuade himself to leave him in danger. After waiting for a time he approached, saying as he did so, "I beg your pardon, but you are in danger here." The man rose, and the clergyman's surprise was great when he found himself standing face to face with General Gordon.

"What are you doing out here in this dangerous place?" he asked, not recovered from his astonishment. "This morning I received a telegram from England, asking me to undertake a mission which I had longed to undertake all my life," replied the General. "It filled me with such elation that I felt I might get into trouble through pride, and I thought I would just get upon my horse and go away to humble myself before God."

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—A letter from Rev. C. A. Dodds, dated June 2, contains the following item :

Last Sabbath I had my first glimpse of the work in the outlying district. Dr. Balph and I rode out to a village about two hours distant from Latakia, where I preached in English, Dr. Balph translating paragraph by paragraph. After the preaching service there was an interval of an hour or more, followed by a prayer meeting, in the exercises of which some of the native brethren participated. A very good interest was manifested in the preaching and its translation, though some of the audience, which comprised about thirty people, owing to the necessarily somewhat tiresome process by which the sermon was given to them, and perhaps partly to the dullness of the sermon itself, fell asleep under it. Some of their more wakeful brethren apologized for the drowsy ones afterwards, probably thinking that in America I had never seen any one guilty of such a misdemeanor.

During the intermission of the services, we called briefly at some of the houses of the members. Their habitations look very unhomelike to persons accustomed to a fair degree of room, light, and cleanliness. I think I have seen few stables in America which I would not prefer, as places to live in, to some of the dwellings in this village.

At one of the houses was a big, ugly, surly dog which manifested great displeasure at our presence. The people kindly sought to allay our apprehensions by assuring us that he would not bite well-dressed people; but not being perfectly sure that our toilets were sufficiently fastidious to satisfy his patrician ideas as to

propriety in dress—especially as canes were lacking—we thought it best to keep one eye apiece on the dog, and not to present the calves of our legs too temptingly to him. As we went from house to house the doctor was beset by those who had ailments of any kind, to which they wished to call his attention. He, however, refused to pay any attention to them, telling them to come over to where we were going to have prayer meeting, and he would attend to their cases after prayer meeting. As a consequence of this “guile” on his part, there was an attendance of about forty-five at the prayer meeting. The people were, as a rule, attentive and orderly. At the close of the meeting the diseased came forward to have their cases diagnosed and to receive their prescriptions.

MERSINA, ASIA MINOR.—Miss Lizzie McNaughton, writing on June 11th, says: The boys' school closed June 1. I held the final examination during the last week, and I was well pleased with both the teachers' and pupils' work. This has been the most pleasant and successful year of school work—excepting so much sickness—that I've enjoyed since coming to the mission field. The number of boys under instruction during the year was 112. The usual course of religious instruction has been followed.

The boys gave their first public entertainment, consisting of songs and recitations in Turkish, Arabic and English, on April 26, at 8 P. M. The chapel was beautifully decorated with flowers, American and English flags, the boys doing the work themselves. A picture of the late Dr. David Metheny formed the centerpiece. Although none but the missionaries, teachers, and friends of the boys

were invited, the chapel was filled to overflowing, and many were unable to gain admittance. All were highly pleased, and many were the requests for another in the near future.

Many of the parents said after the entertainment and close of the school, "We have a better opinion of your schools than we have had. We had a wrong impression in regard to them. Keep on, they are the right kind for our boys." We had some pretty wild boys in school this year and their parents are very much pleased to see the change one year has wrought on them.

Some of the boys wanted a picture of the school to take home to show their friends. I send you one, as I thought perhaps you, or some of your friends, might enjoy looking at the faces. You will recognize my two teachers. The one behind Mr. Nasib is a Circassian and Dr. Metheny's doorkeeper. The one behind Mr. Bolad is Weniss, the doorkeeper of the two schools. The old man is our superannuated doorkeeper, without home or friends. He eats and sleeps in the boys' school. A young missionary and his wife were visiting Mersina last fall. One day the wife said to her husband, "Who is that old man?" He replied, "He is a Covenanter." Yes, he's a Covenanter and a quiet, harmless, old man, whose life is near its close.

It being a feast day a number of boys were absent on the day the picture was taken.

CYPRUS.—In a letter written June 4th, Rev. Henry Easson gives an item or two that will be read with interest:

Dr. Moore began to-day to remodel the chapel, and I feel sure he will make it more comfortable. In the meantime we are going to hold the meetings in the clinic room.

We are making arrangements with the

B. & F. Bible Society to take Daoud Saade to Egypt, and then we will get a Greek to fill his place here. He is not a Greek and these people are very peculiar. One of their own people can do better work among them, and they seem especially set against the Arabs.

The work of the society has been extended into the Soudan and they will need more men who understand Arabic for this work, and so we expect Daoud soon to start for Alexandria, where he will be employed for a time in the head office until a man is needed elsewhere. We believe this change will be good for the work here if we can get a good earnest worker to take his place, and we trust the right man will soon be found. . . .

NEW HEBRIDES.—The *London Times* for April contains an interview with Rev. Frederic Paton, son of the venerable missionary, Dr. J. G. Paton, which we transfer to our columns: "Cannibalism," he says, "exists on every island that is not Christian. It prevails on the islands of Tanna, Santo, Oba and Malekula, where I have been for the past seven years. It is to be seen in its worst form on the island of Oba, where the people seem really fond of human flesh. On the east coast of my own island it is not so bad as formerly, but in the north it is more common, and the people in the center of the island are wholly cannibals. Murders are quite common among the natives, and the white men are occasionally killed. In the latter cases the murderer is generally 'hired,' so that blame does not attach to the actual inciter of the crime, who generally lives some distance off. Traders are rarely killed merely for the purpose of plunder. Attacks upon missionaries are common, and all of us have to become accustomed to being in more or less danger at times. The natives believe that we seek to inaugurate a new doctrine of strange gods, and,



BOYS' SCHOOL AT MERSINA, ASIA MINOR, JUNE, 1900.

as this clashes with their old native customs, they shoot at us. Generally, though, the plots have proved abortive. After some years' residence among the natives the white man gets a good name and is made a friend, when the risk of murder is, of course, much reduced. But this influence is confined to the neighborhood where the white man lives. An Englishman and a young New Zealand settler, both of whom were much liked by the natives, left my side of Malekula Island for the other coast of the island, where they were not known. They were set upon by the cannibals and one was killed, the other only escaping by diving and hard swimming, the natives all the while firing every time his head appeared above the water. These people were simply attacked because they were not known. The cannibalism of the New Hebrides is partly religious, and since the introduction of pigs, these animals to a great extent have been substituted for human beings; but still cannibalism is regarded with religious significance, the people believing that by devouring a man they secure a triumph over his spirit.

"Yet these cannibals have many good qualities. On one occasion, while traveling in the bush with guides, I was surrounded by armed men. On its being explained that we were missionaries and unarmed, the chief ordered all his people to lay aside their weapons until our departure the next day. I have slept in famous cannibal villages and have always been well treated. On another occasion while cut at sea in a storm I was saved by these cannibal natives at great risk to themselves. During one trip inland I was sleeping in a cannibal village that was specially famous, though I did not know it at the time. Drums were beaten all night at intervals to warn against attacks by hostile tribes. In the morning I made

friends with the chief by giving him a present of salt, matches, etc. In return he gave me a spear which had been handed down by nine generations of chiefs, and also gave me a beautifully polished and carved wooden spoon. Hearing that I had been to this inland village, natives nearer the coast laughed, not believing me. I showed the spoon, and they fled in terror. I then found that this spoon was only used at cannibal feasts, and the chief dug his share out of the cooked body with the aid of this spoon. That accounted for the fine polish, as also for the fear of the natives. Some of the native customs are horrible. In many parts of Malekula people who are ill are just buried alive when their friends tire of them. Once I rushed into a village for the purpose of exhuming a five-year-old girl who I heard had been buried. But I was just too late, and she was dead when I reached the spot, although the body was then warm. I recall a particularly gruesome incident, where a man who had been stunned in a quarrel was buried where he fell. Just as the man was regaining consciousness the dogs, who are always prowling about, succeeded in scratching through the shallow grave and the man arose and went home. The poor wretch, whose appearance in his village caused a great commotion, was never subsequently in complete possession of his senses."

INDIA.—*The Missionary Herald* of the Presbyterian Church in Ireland says in regard to the work of that Church in India:

There have been 409 baptisms, and no fewer than 206 of these were adults. A large increase, of course, has been made in the Borsad district, and especially in Khadana and that neighborhood; the number of adults baptized in the Borsad district was 130. With one exception, all our stations have to record adult baptisms, the number varying from 3 to 130. In

some cases where the number of baptized persons has been few, the interest attached to them has been great, whether from their history or their position in the community. The number of baptized persons has grown from 2,348 to 2,655; the communicants from 605 to 663; the whole Christian community from 3,111 to 4,320. In addition the Jungle Tribes Mission has had 11 baptisms, including 8 adults, and it reports a baptized membership of 41, 16 communicants, and 46 unbaptized adherents. Including these, the whole Christian community has increased from 3,178 to 4,707. Further details will be found in the report for the Assembly, which is now in the hands of the printer.

JAPAN.—Our work in Japan began in 1873. We now have sixty-five married and unmarried missionaries in that field. The estimated value of the mission property, exclusive of schools and churches, is \$150,500. We have fifty-seven native ordained ministers, fourteen unordained ministers and helpers, forty-four native Bible women, 3,726 full members, 1,683 probationers, or a total of 5,409 members. Last year there were 499 adult baptisms. There are seventy-eight organized churches, three of which are wholly self-supporting. There are fifty-two church buildings, valued at \$106,575; 133 Sabbath Schools, with 8,346 scholars. Last year the native churches raised for all purposes \$6,928, American gold. These facts ought to be a source of great encouragement to the Church at large. Our work in Japan has never had what is called a "boom," but it has always had a healthy growth.—*World-wide Missions.*

PHILIPPINES.—Some men seem to have an inherent capacity for doing good in ways that one, thinking only of their daily occupations, would never suspect. Or is it only that they set themselves to see and improve the opportunities for service that

open before them no more frequently than before all the rest of us? Take for instance a soldier like Lieutenant-Colonel Coolidge. A few years ago he was stationed among the Indian tribes of the West. Through his insight and aid an Indian lad was made to desire something better for himself and his people. He was sent to Shattuck School, at Faribault, in time studied for Orders, and is now the Rev. Sherman Coolidge, doing admirable work for the church among his own people in Wyoming. In this year, 1900, Lieutenant-Colonel Coolidge finds himself with the army in the Philippines. The same desire to help others, and the same grasp of opportunities seem to abide with him, for he writes: "I am in command of this town of 12,000 inhabitants, and am busy with my many duties, and teaching them to run a civil government. I want to have schools, especially English, but have no school-books. They are too poor to buy books. I shall have to detail soldiers to instruct them in English, but soldiers are not first-class teachers, and I wish some American women would come out here to enlighten the heathen in his blindness and ignorance. Now is the time for the great American Church to send out its teachers to help civilize this nation. I could give half a dozen teachers occupation in this province, and can distribute 1,000 primers, 1,000 first readers, 500 arithmetics, and 500 geographies in the towns my regiment is stationed at. I have Tarlac, Concession, Capus, Marcia, LaPaz and Bamban under my jurisdiction, somewhat over 50,000 inhabitants, 20,000 of whom are children, who cannot read even their own language, or speak a word of English. I also want pens, ink, lead pencils, and copy books. It is a golden opportunity for the Church."—*Spirit of Missions.*

MICRONESIA.—Eastward of the Philip-

piners, some fifteen hundred miles, Spain controls three other groups of islands in that part of the Pacific world known as Micronesia. These groups are the Caroline, the Ladrone or Mariana, and the Poten. The latter is the smallest of the three, the population being about 10,500. The Ladrone or Mariana group contains twenty islands, and when the Spanish (naming them Mariana, for Maria Anna, widow of King Philip IV.) took possession of them in 1668, the population was over 50,000. In less than a hundred years this number was reduced under Spanish rule to less than 2,000; and now the native population is said to be extinct, and the islands have been converted by Spain into a penal colony, one of those terrible pests of the island world. The Caroline group is much larger, containing 500 islands, with an estimated population of 40,000. These islands were discovered by the Spanish about the time they discovered the Philippines, 370 years ago; but for more than 300 years they paid no attention to them. But in 1885 Germany took possession of the neighboring Marshall group, and also raised her flag on the principal island of the Caroline group. Spain at once remonstrated, claiming the islands as hers. The dispute was referred to Pope Leo XIII., who decided in favor of Spain.

In 1852, thirty-three years prior to the Spanish claim of these islands, the American Board established a Mission in the Caroline group, which gradually extended to the principal islands, such as Ponape, Kusaie, and Ruk. While the islands themselves were earthly paradises, the natives were unspeakably vile, depraved, and repulsive—very brutes in human form. But thirty years of faithful Christian work wrought wonders. Savages were tamed, converted, civilized; churches, schools, and homes were built, thousands were brought into the Congregational

Church, and more thousands into the schools. It was at this juncture that Spain came on the scene of action. At the time an American missionary wrote: "That Spain has to these islands the right of discovery none will dispute, but how about these thirty-four years of labor and expense which America has given? During all this time Spain has not even looked at these islands. Now she comes in and finds our natives well civilized: schools, churches, all under headway; and must we step aside and see all this come to naught?" And well the missionary might ask such a question; for in forty years the American missionaries had been instrumental in gathering into the Church of Micronesia (including the Caroline, Marshall, and Gilbert groups) 20,000 native communicants. In those forty years more than fifty of the American Board's noblest missionaries had given their lives for the redemption of these fair islands, so full of sin.

In July, 1886, the first Spanish man-of-war anchored at Ponape, the commander "consulting as little the natives as he did the crabs that scrambled over the sand." In March, 1887, another Spanish man-of-war arrived, bringing a governor, six Roman Catholic priests, fifty soldiers, and twenty-five convicts. The governor at once took possession of the lands belonging to the American mission. Rev. Edward Doane, the missionary occupying the station, remonstrated, offering to give instead another tract; but was at once arrested, and without any charges, sent as a prisoner to Manila, capital of the Philippines, whose captain-general also bears rule over the Carolines. Mr. Doane was soon released on demand of the United States authorities, and returned to Ponape. But in the meantime the islanders had slain the tyrannical governor and all his soldiers. The new governor, with over

a thousand troops and four war vessels, undertook to subdue the island. His ships shelled the American Mission, entirely destroying it, and giving two lady missionaries occupying it only a few hours in which to escape. But in a few weeks the natives had slain one-third of the Spanish army, and the governor was obliged to send a message to the exiled missionaries to return, as "their presence was necessary for the maintenance of order." This was not, however, a permit for permanent return. For, as Miss Crosby of that Mission writes in a recent number of the *Independent*: "In 1894, when an urgent appeal was made to the governor of Ponape that the missionaries be allowed to return, or at least, that the missionary ship might visit the island, the answer was tersely given, 'The Morning Star must keep away from Ponape, and the missionaries are to mind their own business.'"

Ten years of Spanish rule have sadly changed things. "With animosities awakened, their missionaries expelled, and a corrupt soldiery encamped near them, it was to be expected that the natives would deteriorate. Only once during the past eight years has our missionary vessel, the Morning Star, been allowed to touch at any point on the island except under the guns of the Spanish fort, and intercourse with the natives has been strictly prohibited. Bibles and other books, though greatly desired, could not be landed. It is known that some of the fifteen original churches on the island are still alive, though much weakened."

Very properly the American Board eschews any suggestion as to the political disposal of the Caroline Islands and the Ladrões; but it justly says: "We have a right to expect that whatever disposition be made of the Caroline Islands in the adjustments to be made, our government

shall see that the amplest guarantees are given for full religious liberty. Should not our missionaries, who have wrought so faithfully and successfully during more than two score years, be permitted to return and preach the gospel throughout that island world, without let or hindrance?"—*Missionary Record*.

SIERRA LEONE.—The *C. M. Intelligencer* says of the native church at Sierra Leone: "By means chiefly of class pence (1,203*l.*,) and annual subscriptions (927*l.*), the stipends of the clergy, catechists, and catechetical agents, amounting to 1,900*l.*, are provided for. Holy Trinity district heads the list by contributing 550*l.* towards the general funds of the church. The male communicants of this district have voluntarily undertaken missionary work at Lueca, a heathen village in the Western District. Practically the whole of the colony of Sierra Leone, which includes not merely the port of Freetown, but also the peninsula on which Freetown stands, is under Christian influences, every good-sized village and nearly every hamlet having its church or chapel, many having both. In most places, too, schools exist, and in churches, chapels, and schools, branches of the Scripture Union, to the number of seventy, have been formed, with a membership of over 3,000. The Rev. E. H. Elwin, who is the honorary secretary of this Union, speaks of the work as being most encouraging, and asks for earnest prayer that it may be further blessed and prospered in 1900."

AT HOME.

ALLEGHENY, PA.—The Woman's Association of the Reformed Presbyterian Church held its quarterly meeting in the Central Allegheny Church on the third Wednesday of June. There are now nine aged people in the home, and two additional applications have been received.

The treasurer, Mrs. J. W. Sproull, reported receipts for the quarter as follows:

Membership Dues	\$ 95.00
Admission Fees	200.00
Congregational Collections	14.81
Jersey Cow Fund	4.00
Contributions	18.25
For Board and Meals	8.75
Mrs. R. Cameron (Sale, Additional)40
Absentee Fund	2.00
Mortgage Fund	651.20
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Total	\$994.41
Balance June 1, 1900	\$5,694.05

BLOOMINGTON, IND.—David B. Latimer, of the Reformed Presbyterian Church of Bloomington, Ind., brother of Rev. J. R. Latimer, entered into his rest, March 17, 1900, after an illness with typhoid fever of about two months. He was born in the old homestead near Bloomington, Ind., November 13, 1846, where he spent his life. In 1876 he was married to Miss Agnes McCaughan, who, with their son and daughter, survive him. He was buried in the church cemetery, the family burying ground. On the Sabbath following the burial the Sabbath school held a memorial service. Mrs. Susie McCaughan Russell, as a representative of his Sabbath school class, testified that as a Sabbath school teacher he was faithful, kind, loving, and very desirous and careful to teach only the truth.

Rev. J. R. Latimer spoke of his kindness and tenderness to him. He had always been true to him as a brother. Mr. T. N. Faris as a representative of the trustees, spoke of his uprightness as trustee in all business transactions. The pastor bore testimony to his attentiveness in hearing the Word preached; of the consecration of his possessions to Christ; of

his loyalty to his church and pastor; and of his integrity of character.

As a husband and father he was very thoughtful, kind and affectionate. He was widely respected in the community. His death was full of peace. His loss is greatly felt. "How are the mighty fallen!" "I am distressed for thee, my brother; very pleasant hast thou been unto me." But the Lord knows best. "Thy will be done." R. M. B.

CHICAGO.—Rev. William McFarland has been appointed to this congregation for a month. Rev. T. H. Acheson, of Denver, preached on Sabbath, June 10. Strangers who heard his morning sermon came back for the evening service. There would be good audiences if we had such preaching all the time. Com.

CINCINNATI, O.—The committee appointed to prepare a minute in memorial of our deceased brother, Rev. J. C. Smith, report as follows:

Rev. John Calvin Smith was born October 29, 1831, near Bloomington, Ind. He was the child of godly parents and received a careful training as a child of the Covenant, developing a beautiful Christian character in youth and manhood. After an early education in preparatory schools he entered Indiana University and graduated in 1851. His mind was matured and his education advanced by teaching for several years. In 1859 he commenced the study of theology, and was licensed to preach the gospel by Lakes Presbytery on May 22, 1862, and installed as pastor of the scattered societies that constituted the congregation of Slippery Rock, Pa.

In this charge he fulfilled a faithful and successful pastorate of twenty-six years. In July, 1889, he was transferred to Cincinnati, O., where he was a laborious, earnest and diligent pastor until his death, after a short illness, on March 12,

1900. He was ready to depart at the call of his beloved Master. He leaves nine children born to him by Sarah Augusta McCartney, the beloved wife of his youth, who, nine years before, had preceded him to the rest above.

In June, 1898, he was married to Miss Keziah Patterson to their mutual helpfulness and comfort.

We, his brethren, put on record this testimony of our high esteem for our departed brother as a noble, manly Christian, a genial companion, a loving friend, a wise and gentle Presbyter, and a true servant and soldier of Christ.

Resolved, That the preceding minute be inscribed in the records of the Lakes Presbytery; that a copy be sent to the bereaved widow and family, and that a copy be sent to the church papers.

J. McCracken,
W. J. Sanderson,
H. G. Judson,

Committee.

MANSFIELD, O.—Resolutions of respect on the death of Miss Bowden, February 16, 1900, by the Woman's Missionary Society of the Reformed Presbyterian Church of Mansfield, Ohio:

Whereas, Our all-wise and loving heavenly Father has seen best to call from our midst our dearly beloved sister, Eliza Bowden: We would humbly bow in submission to His will, knowing that although this is to us a very mysterious providence, yet it is the will of Him who doeth all things well.

Resolved, 1. That we bear testimony to the most faithful, loving service of our sister. And we truly say that her life among us was a living witness for Christ;

2. That in the death of Miss Bowden our society has lost a devoted, earnest worker and an upright Christian friend. May it be ours to follow her example as she followed Christ's. May we hear the

voice of God speaking to us: "Be ye also ready, for in such an hour as ye think not the Son of Man cometh";

3. That we extend to her sisters and friends our earnest sympathy, at the same time commending them to the God of all comfort, and to the consolations of His grace.

ELIZABETH CLARKE,
EDITH O'NEILL,
EDITH HAMMERLI,

Committee.

McKEESPORT AND MONONGAHELA, PA.—At the communion in McKeesport on the third Sabbath of May, by the use of two tables, all were enabled to commune together. This did much to make the occasion pleasant, one long to be remembered. There was an accession of three, making a net increase during the year of seven. According to the published statement, the congregation contributed "to church schemes \$306.01, and to miscellaneous benevolences \$459.10;" certainly a most creditable exhibit. Brother Sharp does not spare himself in his efforts to promote the welfare of the congregation, and is entitled to the full credit for the success that is the result of earnest, persistent, hard work. J. W. S.

PARNASSUS, Pa.—Report of the Ladies' Missionary Society of the Parnassus Reformed Presbyterian Congregation for the year ending April 1, 1900:

We have held twelve regular meetings, four called, and two social meetings. Two of these called meetings were to sew for the Balph Hospital.

Our society numbers twenty, and we have an average attendance of twelve. We open our meetings with devotional exercises conducted by the members in turn. These exercises consist in singing, reading a portion of Scripture, and in discussing or reading parallel passages on a verse of Scripture selected.

At the roll call we answer to our names by repeating a verse of Scripture. This is followed by reading a sketch, and sometimes a paper on some one of the missions. We have had letters from six different missions during the year. Our president sometimes appoints one or two members of the society to write a friendly letter to some of the missionaries, not asking a reply, but to show that we have an interest in them and their work. All these things, we think, tend to keep up our own interest.

Aside from our strictly missionary work, we have, by holding mite socials and in other ways, raised \$73.72 toward getting gas lights in our church. We held a birthday social, at which we raised \$20 toward getting a carpet.

We raise our missionary money by regular monthly fees and by personal donations. The evening collection on Communion Sabbath is always taken up in behalf of the Ladies' Missionary Society. This collection usually amounts to six or seven dollars.

The Lord has been very good to us in sparing our lives and giving us means that we might help others to carry the gospel to the heathen. While many of our homes have been visited by sickness, and into one the death angel has come and taken Miss Emma Euwer, beloved and esteemed by all, yet our missionary ranks have not been broken. May the Lord continue His goodness to us and give us more grace and strength that we may do more and better work for Him in the future.

MARY A. ALLAN, Sec.

MRS. J. R. COPELAND, Pres.

Treasurer's report of the Ladies' Missionary Society of the Parnassus Reformed Presbyterian Congregation for the year ending March 31, 1900:

Regular monthly dues.....	\$68.25
Thank offering	40.17
Sabbath evening thank offering..	11.19
Special collection for Indian Mis-	
sion Salary Fund.....	10.00
Balgh Hospital Fund.....	4.70
Contingent Fund55
Indian Mission Fund.....	52.00

Total\$186.86

Disbursements.

Aged People's Home.....	\$1.00
Foreign Missions	11.00
Indian Mission	78.35
Delegates to Presbyterial.....	3.82
Indian Mission (Salary Fund)...	14.82
Jewish Missions	14.00
Balgh Hospital	20.90
Mission in China.....	10.00
Contingent Fund	1.00
Indian Mission (Cot Fund).....	12.00

Total\$166.89

Balance

MRS. J. H. CAMPBELL, Treas.

In the seven years of the present pastorate death has entered the Parnassus Congregation many times, but in nearly every instance the one taken was old in years. At length, however, we have been called upon to mourn the death of one of our young people. The one taken from our midst was Miss Emma L. Euwer, the youngest daughter of John and Isabelle Allan Euwer. She was baptized and grew to young womanhood in the Parnassus Congregation. Graduating from the schools here she for a time attended the Pittsburgh Academy. Later she took a course at the State Normal School at Slippery Rock, Pa. Upon her graduation from the latter school she was elected a teacher in the Parnassus schools, where her work was such as to win the love of pupils and to gain the highest commenda-

tion of her superiors. She had but entered upon her third year's work as a teacher when she was taken ill with typhoid fever. After a painful illness of twenty weeks' duration she passed away Sabbath morning, March 4, just as the church bells were pealing forth the call to worship. The passage of Scripture used as the basis of remarks at the funeral service was II. Tim. 2:21: "A vessel unto honor, sanctified, and meet for the Master's use." These words were chosen because they were descriptive of her who had passed beyond. Beautiful of form and feature, of a sweet disposition, bright mind and lovely spirit, she had endeared herself to all who knew her. We all feel keenly her loss, but rejoice to know that for such

"There is no Death. What seems so is transition:

This life of mortal breath
Is but a suburb of the life elysian,
Whose portal we call Death.

"Let us be patient! These severe afflictions

Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

"As a fair maiden, in her Father's mansion,

Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face."

J. S. D.

—
Recently the Christian Endeavor Society of the Parnassus Congregation invested \$10 in the sixteen volumes of the Student's Volunteer Missionary Library.

The question immediately presenting itself was: "How get the people interested?" Different plans were suggested. Concerning the one adopted, I am requested to write. While not new, it is effective, I think. With the consent of the session, one Wednesday evening prayer meeting is given to the consideration of some mission field or mission worker. One half hour is spent in devotional exercises. The remaining half hour is occupied with a talk based on one of the volumes of this library. Something is told of the mission worker and his field, some of the more interesting stories of the missionaries, their experiences, dangers, difficulties, etc., are related. No attempt is made to give all of interest found in the book. As much is given as can be related in thirty minutes, and that if judiciously chosen is enough to create an interest in the book and to lead to the reading of it. So far as I have been able to learn, all that was hoped for has been accomplished. Though we have had the books only a few months, many of them have been read by the people. I will not say that the reading of these books has been the cause, but this is the fact, we will report to Synod this year a larger contribution to foreign missions than perhaps ever before.

JOHN S. DUNCAN.

PHILADELPHIA, PA.—On Sabbath morning, May 20, an unusual baptismal service was witnessed in the Second Philadelphia Congregation, when two adults and six children received baptism. The two adults were both mothers, who, immediately after their own baptisms, presented their children for baptism. It was a very solemn and impressive sight, not soon to be forgotten by the witnesses. H.

A Cable from Hong Kong, China, received July 6, reports our missionaries safe.

MONOGRAPHS.

DELIVERANCES OF SYNOD OF 1900.

EVANGELISTIC WORK.

1. That we recognize that means and methods will never in themselves work out the desired result, but that an increase of the Spirit's power for pulpit and pew is clearly essential.

2. That we recognize that our church, as well as all others, is solemnly bound to prosecute vigorously this, as well as other departments of work.

3. That it is our conviction that evangelistic preaching should not be limited to a meagre presentation of truth, but should make known the different phases of Christian duty, so that converts may soon become stalwart thinkers and workers.

4. That we believe that personal approach to the unbeliever on the part of layman, as well as minister, is a necessary and much neglected element in this work.

5. That the Evangelistic Committee for next year be requested to present a series of articles on this subject in the journals of the Church; that they select and recommend in the same way a number of tracts that would be helpful in this work; that such tracts be prominently used by all evangelistic workers; and that the Home Study department of the Sabbath school be recommended as a means of pressing the claims of the gospel upon the unbeliever.

6. That another evangelistic meeting, similar to the one held during this Synod, be held before, or during the sessions of next Synod; and that the arrangements be in the hands of the Evangelistic Committee of next year.

T. H. ACHESON,
Chairman of Committee.

TESTIMONY BEARING.

1. That we renew our testimony to the right of the Lord Jesus Christ to rule over Church and State, and to the duty of every Christian to recognize and obey Him in bringing both ecclesiastical and political life into harmony with His revealed will.

2. That we renew our testimony against the inconsistency and sinfulness of all those professing to follow Christ and accept Him as King, who, in the face of this profession, swear to carry on this government according to a law which leaves Christ out.

3. That we bear a like testimony against the sinfulness of those who bring into the worship of God in His Church anything that He has not commanded, or that let slip from the doctrines they profess any principles that He has revealed in His Word.

4. That we nominate the Rev. Dr. A. J. McFarland to represent the Synod in the work of testimony bearing for the coming year.

5. That the same appropriation be made to Testimony Bearing as heretofore, and that this cause be recommended to the prayers and active co-operation of all our ministers and members.

W. J. COLEMAN,
Chairman of Committee.

SYSTEMATIC BENEFICENCE.*

All that we have belongs to God. As redeemed men we are His purchased property, and a true sense of obligation will always lead to a voluntary surrender of ourselves to His service. This was the idea in the mind of President Edwards, when he said on one occasion: "I have this day

*Read at meeting of Synod of the Reformed Presbyterian Church in the United States, Cedarville, O., June, 1900.

been before God, and have given myself, all that I am and have to God: so that I am in no respect my own. I can challenge no right in myself—this understanding, this will, these affections. Neither have I a right to this body or any of its members; no right to this tongue, these hands, these feet, these eyes, these ears; I have given myself clean away." And this self-surrender is no more required of the gospel minister in his study, than of the man of business among his bargains, or the farmer between the handles of his plow. When in the old Hebrew time the basket of first fruits was brought to the temple, the presentation speech of the offerer closed with these words: "And now, behold, I have brought the first fruits of the land, which Thou, O God, hast given me." In this service there was a significant recognition of God's unchanging claim, and the principle that it embodies is to govern our relation to property to-day.

The money that we use for present personal necessities and comforts, in the transaction of business, or to carry forward the work of God, is not our own, but a sacred trust. And great care is necessary lest there should be a misappropriation of the funds entrusted to our administration. To this end beneficence should be systematic, which implies a careful calculation of our resources, a deliberate weighing of the comparative claims of different objects, and a reverential setting apart of a definite sum for distinctively religious purposes. If, as clearly indicated in Scripture, Christian giving is to be in exact proportion to our income—"As God has prospered us"—method is necessary that we may find out what is our own fair and just proportion.

No wiser rule can be laid down for our guidance in this matter than that of voluntary tithing. It has the sanction of divine authority. In the record of the

Mosaic system, it is simply stated that the tithe, whether of field produce or of the increase of flocks and herds, is the Lord's and should be offered to Him (Lev. 27:30), suggesting the inference that the law was not a specific enactment of that system. The two standard instances that it must have been in force at an earlier period are that of Abraham, four hundred and ten years before, giving tithes to Melchizedek, priest of the Most High God, in token of gratitude for special blessing, and that of Jacob, after the vision at Luz, promising a tenth of all that the Lord should give him. The substance of his vow is that the Lord should be his God, and then in proof of that conscious covenant relationship, he pledged himself to observe with fidelity the inseparable duties of religious worship and religious offerings.

In every instance tithing was voluntary, in the sense that, if a man did not bring his tithes to the storehouse voluntarily, there was no provision for forcing him to do so, the giving being a matter entirely between God and the individual soul; and yet every Israelite, "when he had made an end of tithing all the tithes of his increase," was expected to make a solemn declaration that he had not hoarded away in his own house nor misappropriated any of the hallowed portion that God claimed as His right. (Deut. 26:12).

The question whether this system of beneficence is in force under the present dispensation is a very simple one. There was nothing typical or ceremonial about its observance, but it was recognized as a moral duty, broad in principle and efficient in practice, and therefore of present and permanent obligation; as the law of the Sabbath which requires one day in seven to be set apart as holy to the Lord, is moral and consequently perpetual in its binding force.

Tithing was practiced in the early

church long after the times of the apostles. Augustine and others who lived in the fourth century were its earnest advocates, and, although the system was abused in the Middle Ages, it passed into the churches of the Reformation. But soon, owing to the abuses growing out of enforced tithing in the Medieval Church, Protestants in many instances were driven to the extreme of Voluntaryism, and giving on this principle ceased to be universally operative. To-day, however, men concerned with the practical economies of the Church are beginning to feel that a return to voluntary tithing, as the true financial scheme of Christianity, is requisite to secure funds for the support and spread of the gospel. Certainly it is the only equitable plan of raising money for church purposes. The abilities of people differ, and it is not the will of the Redeemer that one should be eased and another burdened. Tithing secures equality.

Nor should it be overlooked that this system of beneficence is interwoven not only with our spiritual, but also with our temporal interests. A revelation of vital piety, it is at the same time the condition of worldly prosperity. "Bring all the tithes into the storehouse and prove me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." In the keeping of His commandments there is great reward.

In addition to this tenth, required of everyone, rich and poor alike, it is expected that men whom God has made stewards of large possessions will, as occasion requires, and in proof of loyalty to the Lord of all, lay large free-will offerings on His altar.

We recommend that the ministers of the Church be urged to keep this timely

truth before the minds of the people under their instruction, and also that literature on this subject be procured for all the congregations, that the people may study the question for themselves, and know the will of God.

R. M. SOMMERVILLE,
Chairman of Committee.

THE ENLARGED LIFE.*

"Come now, therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people, the children of Israel, out of Egypt." Ex. 3:10.

In ancient times God often spoke audibly and directly to men. The condition of the world was such that this was necessary. It was the only way by which God could make known His will, on account of the benighted condition of the world. God thus spoke to Moses, who at this time was keeping the flock of Jethro. "The Angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed, and Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses! Moses!" How direct! God talking to man! How wonderful! How great the honor! There was nothing uncertain in that voice of God. The tones were so clear, the thoughts so explicit, that there was no possible way either to mistake or evade it. No longer, however, do men hear the audible voice of God. The conditions that once made it necessary no longer exist. But even more clearly, potentially, directly, personally, is God speaking to men to-day. We have more to wonder at, than did Moses, as he

* *Delivered evening of Communion Sabbath, April 15, Second New York, and requested for publication.*

watched the unconsumed, though flaming bush; and from its midst heard the voice of God address him by name. How is God speaking to us to-day? Where is that voice to be heard? As the poet Whittier in the "Call of the Christian" says:

"Not always as the whirlwinds rush
On Horeb's mount of fear,
Not always as the burning bush
To Midian's shepherd seer,
Nor as the awful voice which came
To Israel's prophet bards,
Nor as the tongues of cloven flame,
Nor gift of fearful words,—
Not always thus with outward sign
Of fire or voice from Heaven,
The message of a truth divine,
The call of God is given!
Awaking in the human heart
Love for the true and right,
Zeal for the Christian's better part;
Strength for the Christian's fight."

God is speaking to us "by a thousand things which over our spirits pass." And first and uppermost He calls to us from the living pages of the sacred volume. "Wisdom crieth without: she uttereth her voice in the streets." "Unto you, O! men, I call; and my voice is unto the sons of men." "Every one that is of the truth heareth my voice." "The word is nigh thee, even in thy mouth, and in thy heart." Ah! the blessed Bible is the voice of God to each one personally.

And side by side of it is the Spirit of God. The Paraclete whispers in the ear of the soul the things of God, throws a flood of light across one's pathway, and guides into all truth. God also calls through His providences. Many of these are so deep and so mysterious that it is no easy matter to ascertain the fullness of their meaning. Yet they are often so plain, direct and personal that one can readily detect the voice of God. No one can claim ignorance of the will of God in our

age, and with our opportunities, nor escape the fact that he is being as personally spoken to, as was Moses. It is not every one that God is calling to a work of such proportions as that of Moses, called as he was to be the deliverer of his people. Yet every one has some distinct mission, some important place to fill in the great scheme of God. And He has so clearly made it known, that no one need mistake it. We may know, by listening to God, what He would have us do. No one else but God can tell us our work. All that others can do is to help interpret the mind of God. Why care to do as God requests? Not to do so is to utterly fail in life. Not to do so is to be most ungrateful to Him who has lifted us into the new and higher life. And as if to emphasize His claim upon us, is the service rendered us by Him. "The Son of man came not to be ministered unto but to minister." How the heart is thrilled by Christ's work in behalf of man. "The Master is come and calleth for thee," are words fraught with as much meaning to each of us as to Mary to whom they were first addressed. He is ever calling us to allow Him to serve us. This makes it all the more urgent upon us to respond to His call to do as He requests of us. By so doing our lives will expand, the sphere of our usefulness will enlarge, and our abilities become greater. God is calling every one to an enlarged life. Day by day He is asking of us for something better and nobler than before. And a question of very great moment is, Shall we be ready to meet the voice of God, and live the enlarged life which He is making possible for us? The following prerequisites are needed to meet God's calls to the enlarged life:

1. Making the most of present opportunities. The time allotted to each one is for the acquisition of strength and skill. "The wrongs we do in life fly in a circle,

and however much that circle may widen, the wrongs embraced in it are sure to return. On the other hand, the opportunities of life fly in a straight line, and touch us but once as they pass from eternity to eternity." What a solemn thought it is that day after day, year after year, whether we are here or whether we are there, we are ever "weaving the web of that roaring loom of life, which flings its swift shuttle hither and yon at every pulse beat, bearing now the white thread of virtue, now the thread scarlet with sin, now the thread particolored with good and evil—but ever weaving that thread, which shall stand not only as the picture of our character to be gazed on forever by ourselves, by God, by the whole universe, but also as our preparation to meet the calls of God to higher service." What a striking illustration we have in Moses as to the point in hand! Forty years in the wilderness! Doing nothing apparently but shepherd sheep! A man of fine natural endowments, and of finished education, was seemingly frittering away his time in the desert. But no! He was schooled and disciplined by God. There he received an education that was indispensable to the enlarged life to which he was afterwards called by God. Mr. Ward tells the following incident in the *Century* on "Heroes of the Deep." It was off the Horn. Waves such as are encountered only there in all the world raced irresistibly. The ship labored mightily through the night. In a lull the cry, "Man overboard," rang from stem to stern. Without hesitation the helmsman put the wheel "hard up." The watch peered over the sides of the ship into the foam. All at once a man rushed up the companion way. He was in his night clothes. Without waiting a moment, he leaped the rail, and plunged overboard. There was only death to be found in the boiling, benumb-

ing waters. By some witchery of Neptune, a cross sea tossed the two men leeward, and the ship dipped them up. They were both unconscious, and the hero had his man clutched by the hair. Even to old sailors used to miracles of the sea, the safety of the two men was not so great a marvel as the fact that the man had dared to jump at all. For he was afraid of the water, and making his first voyage, and his seeming cowardice had been the butt of savage scorn. How had he outdared them all in recklessness? How could he do it? He replied by saying that he had lain awake nights planning just what he would do if he heard the cry, "Man overboard!" It was so hard for him to overcome his instinctive fear of the water, that he had mentally and systematically schooled himself to action. The habit of mind made opportunity impossible to pass by. The intuitive response to his training swept him over the rail before he knew where he was. In many a Christian's life it is possible that the supreme event may require only a moment's time for its accomplishment; such as a triumphant death in Christ, that others, through it, will be led to consecrate themselves to the Redeemer. We need not worry about a larger sphere of usefulness than the one we are now in. We need rather to buy up our opportunities, "redeeming the time."

2. As involved in this same idea, a second prerequisite to meet God's calls to the enlarged life, is that of unflinching devotion to duty. On the one hand, to be true to duty one must defend, at any cost, whatever trusts have been committed to his keeping. This does not mean that one is to live in the dead past. "Let the dead bury their dead." Those things that have served their day ought to be allowed to lie peacefully in their graves, without burdening the present with them.

Yet, much of glorious achievement has been gained in days gone by; and that, too, by struggle, sacrifice and blood. This is a sacred trust reposed in our keeping. "Whereunto we have already attained, let us walk by the same rule; let us mind the same thing." An extensive traveler tells us that few monuments in Europe are more impressive than the "Lion of Lucerne." It represents the king of beasts lying slain, pierced by an arrow, with spear and shield beneath it. It commemorates the Swiss guard who, during the French Revolution, having been appointed to defend Versailles, and having received no orders to retire, fell rather than desert their post. Such is unflinching devotion to duty. How sublime! It is more than sublime. It is a necessary training to qualify one for still greater trusts, that God will in time commit to one's keeping.

On the other hand, duty calls for aggression, and when fully met shows itself by courageous daring in behalf of suffering ones. Illustrative of this is the following incident: In a great fire in the city of New York, a young woman, unable to escape in any other way from the burning building, climbed out of a window on the top story of the house, and stood on a six-inch ledge. As the fire was fast approaching her, a patrolman and three firemen rushed to her rescue. Unable to reach her in any other way, the patrolman climbed out of a window in an adjoining room. He had his companions hold him by the leg. He then swung himself toward the girl, and, catching her by the arm, down they fell. The breathless crowd below yelled with horror. But the human anchor held, and they were safely drawn in. This man did his duty. He courageously dared, with great danger to himself, to rescue the imperiled, and proved himself fitted for promotion. This

is peculiarly true of the service of Christ. We can only fill higher and enlarged places, as we unquiveringly fill our present positions. We must maintain our sacred trusts; must go forward, in face of danger, and rescue imperiled souls. Some one has truly said: "That the mountaineer, who is toiling up the ash-covered peak of Vesuvius, may, in spite of yielding ashes beneath his feet, at last reach the summit. But every slip backward is a real loss." Every time we shirk our duty we lose ground that is hard to regain. "Among the faithless, faithful be; among innumerable false, unmoved, unshaken, unswerving, untempted, unterrified." Be unswerving to present duty, and God will use your life in even greater ways in His glorious kingdom.

3. Another prerequisite to meet God's call to the enlarged life is undying love for Christ. In fact, without this, one will be unwilling to make the most of his opportunities in behalf of God, and discharge his every obligation. A soldier of Napoleon's army had been on the battle field, wounded in the region of the heart. He was carried to the hospital. As he lay there with blanched face, in great agony, a surgeon searched for the ball. The suffering soldier, looking into the doctor's face, said: "Probe a little deeper and you will find the Emperor." This love for his general immortalized him. It opened for him not only a field where he could be more useful to the Emperor of France, but has given to him a moulding power upon the characters of men. It so enlarged his life that he still influences men. The battle of Winchester is one of the most memorable of battles in our Civil War. In the earlier hours of the day, the Union forces became demoralized, and a crushing defeat seemed inevitable. They were forced to retreat in confusion. The beloved leader was absent. But hearing

the battle from afar, he bended every energy to reach his army and save it from disaster. As he approached, he saw the straggling and demoralized troops in flight. But when they saw him on his foaming black charger, and heard him shout, "Boys, we are going the other way," they turned and wrested a glorious victory out of seeming defeat. If men have been able to do so heroically from their love for trusted leaders, how much more may not the Christian be able to do acting from his undying love for the Saviour. Let us, then, with Jane Ellice Hopkins, say: "I will away and find my God,
And what I dare not keep ask Him to take,
And taking love's sweet sacrifice to make;
Then, like a wave, the sorrow and the pain
High heaven with glory flood—
For them, for me, for all, a splendid gain."

Walton, N. Y.

R. C. REED.

THE INTELLECTUAL STANDARD OF THE ELEMENTARY SCHOOLS.*

Under the wide heading of *Education*-*al* work, which is to-day's subject, we have the theme: The School as a Factor in Spiritual Influence. Under that theme we are to begin with some considerations bearing upon the Intellectual Standard of the Elementary Schools.

In a sense the whole process of Missionary activity from first to last is education. Mind must be appealed to, thought must be awakened and drawn out, in order to convey the simplest religious truth or to awaken the most rudimentary religious emotion. In this sense *all* Missionary work is *education*.

The fact that Mission work in Syria has been developed so largely along educational lines is as much a *providence* as the very existence of the work is. A low

intellectual standard with a high spiritual one is an anomaly and an impossibility anywhere. Things intellectual and things spiritual, brain and heart, are so closely connected and interwoven; they so act and interact upon each other that any permanent disturbance of their proper relations must result in death to both. Therefore, while it is true that Christianity has for its immediate object the spiritual renovation of man, its work is not complete till his entire being attains the fullest development of its powers.

The underlying reasons which justify the existence of Elementary Schools are simple and cogent:

1. They open the door to the world of books.

2. Things intellectual as a preparation are an aid to things spiritual.

3. They precede and prepare the way for higher schools.

4. Without them the work of the Sabbath school would be crippled.

5. Without them the work of the Tract Society would be almost impossible.

6. Without them the work of the Bible Society would be shorn of its strength.

7. No better means, in fact almost no other means, has been found of sending the stories of the Gospel and sweet Christian hymns into the homes of Syria than by way of these schools.

While the balance between elementary and higher schools is still undetermined and unagreed upon, it is not too much to say that:

1. Of the two the elementary are the more important, reaching as they do tens of thousands, where higher schools touch only hundreds.

2. Elementary schools will of a certainty lead out into the higher ones, whereas the higher schools have not always produced the lower.

*An address at the Conference of Christian Workers at Brummana, Lebanon Mountain, Syria, August, 1868.

3. If in any sense Syria can be said to be over-schooled, then it is certainly in the higher educational spheres and not in the elementary.

The open Bible of Protestantism without an open school would be only a mockery. Our aim has been and must be to teach all something, to train as many as possible, pick the best and fit them for service right where they must live and labor.

The system antagonistic to this (Papal and Jesuit) has preferred to leave the great mass of the people in ignorance, to train a very limited number of picked men at Rome, never sending a man to labor among his own kin, resulting intentionally in most despotic forms of priesthood and ecclesiastical tyranny.

(1) The *Standard*. Agreeing upon the open Bible and open school, what intellectual standard shall we adopt or aim at? As most consistent with our aims and purposes as Missionaries, remember we are dealing with Syria as we find it to-day, not as it might be or ought to have been.

Some have urged and do urge that we should teach how to *read the Bible and no more*. This may be a high enough standard if there can still be found an uncivilized people far from the unfavorable influences, the errors and the vices of an ungodly civilization, but it is an impossible standard for Syria. The unanswerable objection is this: Were there only one book in the language, and that book the Bible, perhaps an argument for this standard could be maintained. But in teaching them to read the Bible, we teach them to read *all* books, clean and unclean, pure and impure, so that Gen. Booth has said, "I have an impression that for every one who through his boasted education is to-day reading the Bible, a hundred are lost to all regard of God

and religion." What is true in London is now also true in Syria.

Therefore of necessity we raise the standard, and to *reading* add *writing, arithmetic, geography, etc.* Now I take for granted that these matters are so well agreed upon that having gone beyond the simple art of reading, we have no practical disagreement as to the lines along which we move. Courses of study for elementary schools are pretty thoroughly fixed by universal consent and experience.

As far as the American Mission is concerned we have no graded schools, but a system of grading within the same school. The curriculum practically agreed upon includes eight degrees, which run through all elementary schools into our boarding schools, and join on to the curriculum of the College. At two points only is there any choice. When in the elementary schools boys are found who plan to enter boarding schools, they must of necessity give special attention to certain preparatory subjects. So, inside the boarding schools, at the end of the second year generally, those who plan for College pursue a different course from what those do who have no such expectations.

But what concerns us here to-day is not so much the degree to which we shall carry our pupils, for that is almost absolutely controlled by the conditions of life, poverty, etc., but the idea that should control us in all we do.

We have all perhaps abandoned the old idea of a child's mind as being that of a jar to be filled by an external process of pouring facts and items into it, and have recognized more or less clearly that education is properly a *drawing out* from a living spring. In other words, the idea of *training* has superseded the idea of *instruction* pure and simple. To teach a child any series of facts is instruction; to explain their hidden connections, to

give the reason why, is training. To teach a child the multiplication table is instruction, and valuable instruction indeed; to help the same child to build any one form of that table by the slow process of addition is training.

Now, while education is a necessity in our Mission work, we do not educate in the Mission field merely to educate; we are to aim not at knowledge, which may prove a dangerous possession, but at *thinking* power. And this principle has its abundant justification in two reasons, to mention no more. The external is that the people among whom we labor have marvellous memories and weakened reasoning powers. In all schools memoriter work is always satisfactory, and arithmetic is always poor. Geography and history as memoriter lessons are often superb, but I have never yet seen even a comparatively fair grasp of the realities beneath. The internal reason is that without a measure of thinking power our Christian brethren in Syria will always be in danger of yielding to the many specious forms of religious error current in this land, and unable to rise above their old associations to a vigorous Christian life. This reason is intensified by the fact that there exists a wide gap between the written and spoken Arabic, so that no small measure of education is absolutely necessary in order that one may understand his own language. So in all Missionary schools we shall commit an unpardonable mistake if we lose sight of this controlling idea—not instruction but *training*, not knowledge but *thinking* power.

(2) *Teaching of English.* Perhaps the next vital issue is that of the languages. Shall we or shall we not teach English in all our elementary schools? Any discussion as to the comparative *moral* power and *ethical* fitness of the languages in use

about us would be more academical than practical. The actual practical necessities of our time demand something more than the Arabic. With all the poverty in other respects, few are so poor as to depend upon one language; politics, religion and commerce have a polyglot existence. Other nations are pouring in their languages for good or for ill. Providence has decided the question for all of us English-speaking people. To translate and reproduce the manifold regenerating influences carried by the living spring of the English language is financially and physically impossible. To open up these treasures through the channel of the English language is easy and in harmony with the necessities intellectual, moral and religious, of the times in which we live. I have personally less question as to the wisdom of this feature of our educational work than I had ten years ago. But I am as firmly convinced as ever, that to give it anything but a *secondary* place is wrong. And if in the future polyglot programmes we ever add a third language, then by all laws of fairness it should be Turkish and not French. Without sacrifice of any principle, we shall do a wise and a conciliatory act when we can see our way clear to recognizing the official language of the Empire.

(3) *The Standard—Biblical.* The intellectual standard, then, must lie away beyond the simple knowledge of reading. It must always aim at training and thinking power, it must include English, and now let us add the last and most important element. Put training foremost, but be sure that it is *Biblical*, Christian training. Make the Word of God the centre of all teaching and in that never hesitate nor falter. The Bible is *not taught* in other schools. The Mission standard of open schools has forced every sect in Syria to

open schools and to educate their own children. The Protestant standard of an open Bible has forced those (the Jesuits) who least agree with us to prepare and circulate a translation of the Scriptures in Arabic. We have yet to see the various Christian sects attempt Biblical instruction even in its rudiments. We all know the miserable substitutions, unscriptural hymns to the Virgin, the catechism which begins with a travesty on the history of Luther and the Reformation, instead of asking: "What is the chief end of man?"

As to our standard of this Biblical religious training—this is not the time or place to name books or lay down a curriculum—but carry this one principle with you. We shall have failed as a Mission agency unless in every school, at every time, we can show conclusively that pupils are receiving more instruction and better training in the *Bible* than they can show in any other branch. This is the only reasonable working rule.

To sum up. The intellectual standard of our elementary schools, providentially, and therefore reasonably, lies far beyond the teaching of the bare elements. To harmonize with Mission aims and motives, it must care vastly more for *training* than mere instruction, for thinking power than mere knowledge. For patent reasons it must include languages, with us the English and perhaps the Turkish, both of which ought to be secondary to the vernacular Arabic. It must be pre-eminently Biblical.

It is only those who trust to spiritual forces and aim at spiritual ends that can make education or any other agency helpful in setting up Christ's kingdom.

(REV.) F. E. HOSKINS.

Zahleh, Syria.

SOUTH AFRICAN WAR.

Writing from Cape Town, at the begin-

ning of the war in South Africa, Rev. J. S. Moffat, says that the Bechuanas are watching the conflict with intense concern: "As one of them put it to me the other day: 'If the English win, then we black men can breathe and live; if the Boers win, then we may as well die, for we shall be no more looked upon as men, but as cattle; so we shall all go home and pray to God to make the arms of the English strong.' And this is really the question of the day in South Africa: Are we to have all men—British, Boer, and aboriginal—dwelling together with equal rights as men under the British flag, or are we to have the domination of a Boer oligarchy over British and Blacks alike?"

"In the Transvaal a black man is not a human being—he is a lower link between man and the ape, created for the service of the white man. This doctrine, originating with the Boer, has infected the Uitlander, not slow to adopt a view so convenient to his selfishness, and reacts back upon the older Colonies, where it finds a congenial soil. It is only the Imperial connection and the moral influence of what is called 'Exeter Hall,' by the colonists, that prevents a recrudescence of slavery in South Africa."

C. A. DODDS STUDIES ARABIC.*

I believe it has been the common experience of those who have undertaken the study of Arabic, that, more than most other languages (and some would not except any) it requires the close and undivided attention of the student who would have any hope of mastering it.

A language whose alphabet contains two "t's," two "d's," two "k's," two "s's," three "th's," and three "h's," and which demands that each member of each group of similar letters be given the shade of

* Taken from a private letter of June 2, 1900.

pronunciation belonging to it; a language of which many of the sounds are gutturals, formed—one is disposed to think—somewhere between the larynx and the lungs; a language, in the use of which it is necessary to carefully distinguish by differences of form in the pronouns, adjectives, and verbs used, whether the person spoken to, or the thing spoken of—and the speaker, too, for that matter—is designated by a masculine or feminine noun; a language in which regular plurals of nouns are the exception and irregular plurals the rule; and, to crown all—of course leaving out of the account grammatical difficulties with which the writer has not yet become acquainted—a language of which the spoken vernacular is, practically, a different language from the written, and varies much in itself in different districts; a language, I say, that presents such phenomena as these, affords ample scope for one's cerebral energy. The writer, moreover, being originally from Aleppo, naturally finds the Latakia dialect somewhat difficult of acquisition.

A TRIP TO TARTOOS.

Latakia, Syria, May 11, 1900.

Dear Little Readers of OLIVE TREES:

It has been a long time since I have addressed you, but it seemed to come to me that you might like to hear about our little trip to the southern part of our field. The friends in Tartooos have been coaxing Mr. Stewart for four years to take his family with him sometime, so we gathered ourselves together and went with him last week, as he was going there to hold communion—all but Elisabeth. She was going, too, but Mrs. Dodds kindly invited her to stay with them, and she, being willing, stayed.

We started Friday morning, such a beautiful, cloudy, cool day. We left home soon after an early breakfast.

There was the usual crowd of school boys, teachers and friends to see us off, and with many "Ma salaams" our caravan was soon well on the way. It was just the day to start off on a nice trip. Cloudy sky above us; shimmering fields of grain about us rustling in the breeze; and the way and byways carpeted with beautiful wild flowers—bachelor's buttons, daisies, buttercups, paint brushes, wild flax, oleander, anemone, and many, many others too numerous to mention. The trip is so different from going to Kessab, as then we go inland and over and among the mountains. This route lies along the sea level; sometimes we were close to the sea, along the sandy beach with the cool water swishing and splashing over the horses' feet. Again, we would be back of great drifts of sand, forming mounds, that cut off our view of the sea completely. Once we spied a herd of buffaloes, and often we passed trains of camels laden with wheat, or piled high with brush for the public ovens. We crossed many rivers, and stream after stream sparkling with clear water. But do not think that it is always so. In the hot summer months, July, August, September and October, all these small streams will be dried up, and the rivers will also be very low or completely dried up, so that the weary traveler will only cross over dry gravel beds. The wheat will be cut and garnered, leaving the fields bare of aught but stubble, and the wild flowers will have vanished away. About 11 o'clock we came to a beautiful shaded stream, near a spring with large plane trees abounding on both sides. We alighted here to rest and luncheon. How delightful it was! Flowing swiftly past us the river; all around us the plane trees; and just below us the ruins of an old stone bridge, completely covered with overhanging wild flowers, creeping vines, and vining grasses. It was almost worth the

trip to see such a spot. After resting about an hour we were once more mounted and on our way. About 1 o'clock we passed immediately back of the town of Jebly, but did not enter as we had lunched and wanted to make the next town before night. We passed two Circassian villages and one Arab village during the afternoon. At one of the former I turned my horse from the way and rode up to a group of women I saw baking bread at one of their rude ovens. Under pretence of getting a better view of their faces and to hear their voices, I asked for a drink and made some remarks about their bread-baking and the weather. They were not overly gracious, and just to get even with them I must say there were none of them half as pretty as the Circassian women are said to be; but, of course, these are exiles and belong to the working class. We met several of their men riding homewards on some very fine horses. They dress quite differently from the Syrians, and do not wear the common red fez or tarboosh. Past this village flows a beautiful river, very deep and very swift, banked with tall yellowflags and wild cherry. After we crossed over the ancient stone bridge, the ground, as far as the eye could reach seawards, was covered thick with a kind of large, flat, circular gravel, very white, like pieces of used, worn Ivory soap. It looked so curious that I forgot to think about how hot and hard it was to travel over. After we got well over that, we came upon another stretch, covered or made up of a kind of yellow gravel small and round; about the size of marbles, only flatter. But that was not all. After leaving that, we came upon another tract covered with very small black gravel. The changes were so varied and complete that I was kept in a state of wonder and curiosity all the way. (But perhaps it was because it was my first trip.)

About 5 o'clock we rode into Baniyas. The Khan (Inn) was near the edge of the town and right by the edge of the sea. Nothing but the road between it and the dashing waves. The Khan is a large, square, open court with rooms all around and about it where the animals are kept and the muleteers sleep. The entrance is an archway in the centre of one side. There is always a well in the centre of the court. They gave us a large, new, upper room built upon the wall next to the sea. It contained a divan reaching round two sides of the room, straw mats, a table and a single iron bedstead enclosed in a curtain of calico, covered with large blue roses, which Robert admired very much. The inn-keeper declared the bedding to be quite fresh and clean, but it did not take me long to discover that they had been in use more than one night. That did not matter, though, as we had our beds and bedding along with us. For this room they charge 12 cents a night and also expect a backsheesh. We managed to get another room near for M. Selim Saleh and Garabet, our servant. Soon we got out our folding tables and put them together and laid the cloth; so, even though far away from home at a wayside inn, we had the cosiest little supper-table you ever saw. It being too late to buy anything cooked (for it seemed they were not expecting us), we made some good hot tea and otherwise had a cold supper from our storebox. The swish-swash of the waves upon the pebbly shore kept me awake quite a while, but at last Robert and your humble servant were fast asleep. Charles was nearly crazy with fleas and kept himself and his Papa awake till near midnight, anyway. It seemed too bad as we had to mount again for a second day's journey, so we did not hurry ourselves much, but got up very leisurely and breakfasted the same way. The

muleteers were quite impatient with us, but we were well started by 8 o'clock. By that time I mean we had passed through the town into the open country. It turned out to be very, very hot, not a bit like the day before. The scenery also was quite a change. We passed many old ruins and places of note from the days of the Crusaders. It saddens one to see them all standing so bleak and bare—so black and lonely, and yet so interesting and fascinating; and also to think of the expense and suffering connected with them. The hottest part of the day was while passing through a portion of the country made up of volcanic eruptions. It is said there was once a great volcano here and it boiled itself away and ran into the sea. Suffice to say we rode between great banks of this eruption and also along places with the sea right below us and high, overhanging cliffs of lava above us. The sand and gravel thrown up in these places was black and screeched like cinders under the horses' feet, and the whole stretch smelled of fire, especially under the burning sun. We lunched by a fountain near some old ruins. Then riding steadily over very barren, stony places; then through rustling fields and fording rivers, we found ourselves once more wending our way towards the sea. After wading the deep sand upwards of half an hour, we began to ascend to Tartoos. It is a queer little town situated on a knoll right on the seashore. The view of the town from the sands and of the "Isle of Arwad" far out at sea was simply grand. But the town itself has sprung up on the site of some old Phœnician city without any thought or plan. No streets, no two houses alike—all built in and about and over old ruined forts and city walls. It is most twisted (worse than London). The modern houses built of yellow sandstone upon the old blackened

city wall give the place a curious appearance.

We alighted at Muallim (teacher) Yacob Juradiny's gate about 5 o'clock and found both them and the neighbors (the yard was full of them) delighted to see us at last, though Sitt Helani could hardly give me "salaam" because Elisabeth was not with us. I was so glad after it all that I did not take her. Our faces were cooked with the sun and the hot east wind, and the skin soon peeled off our cheeks and noses. After eating a good hearty supper, the house soon filled up with callers come to welcome "the Cussuse and wife" to Tartoos. About 9 o'clock M. Yacob had prayers in Arabic, after which the friends all left—left us to sleep. And, my, how we did sleep! We wakened Sabbath morning quite stiff and tired, but ready for any program. After breakfast and family worship, the children gathered for Sabbath school. I counted 30 girls and 57 boys. They report that as the regular attendance. They have Sabbath school just as you do in America, only in a different language. At the usual hour, Mr. Stewart preached to an audience of 60. M. Salim Saleh preached in the afternoon. Quite a number gathered in the evening for family prayers. Thus and thus is the seed sown in Tartoos. Monday morning Mr. Stewart and M. Salim Saleh started off on a trip into the interior. M. Yacob and M. Haleel Akkari were both busy all day and all days in school. M. Family (M. Yacob's daughter) was also busy in the girls' school. Sitt Helani (M. Yacob's wife) teaches some in English. Sitt Helani was busy in the mornings, and we generally went out to visit the women in the afternoons.

Yours sincerely,

MARY E. STEWART.

Concluded next issue.

EDITORIAL NOTES.

—Rev. J. Boggs Dodds and family expect to leave New York for Syria on Saturday, September 1st. Passage has been secured for them on the S. S. Furnessia of the Anchor Line, which sails at that date for Glasgow. After spending a few days with friends in Scotland, they will proceed to Suadia, where, if the Lord will, Mr. Dodds will resume work in October. We wish them many years of vigorous health and successful service in that field.

—Arrangements have been made for the departure of Miss Jennie Torrence, missionary-elect to Tak Hing, on the 6th of September. Her sailing at that date from San Francisco will, however, depend on the state of affairs in China. The Board of Foreign Missions will not take the responsibility of sending anyone, unless the present serious disturbance in the North is then over, and existing opposition to foreigners, especially those that represent Christianity, is not likely to extend to the field occupied by our missionaries.

—The special attention of physicians is directed to the need of a young man to serve the Lord Christ in the medical department of our Mission at Tak Hing, China. A man of good health is needed for that field, and one who is willing to do the work that is required of a medical missionary. He should be about thirty years of age, and will be expected to furnish testimonials as to his Christian character, missionary spirit, and ability to do the work of an evangelist, as well as in regard to his professional training and experience.

The interests of the Mission seem to demand the appointment of such a physician at once. It is the desire of the Board

to have a man on the ground before the close of this year, and the best month to leave this country for China is September. All applications should be addressed to

R. M. SOMMERVILLE,
Corresponding Secretary,
325 W. 56th St., New York.

—OLIVE TREES received in June ninety-one dollars for the India famine fund from the Ladies' Missionary Society of Central Allegheny Congregation, and two dollars from M. Said Hawi, of the Mission El-Eman; and in July eighty-six dollars and eighty-one cents from College Hill Congregation, Beaver Falls, Pa. The congregations of Latakia, Syria, and the missionaries jointly have also contributed 3,500 piasters, the equivalent of \$125 in American money, for the same purpose.

—The *Belfast Witness*, of June 15th, reports the sudden death from cholera of Rev. R. Gillespie, senior missionary in India of the Presbyterian Church in Ireland. Details have not yet been received. The readers of OLIVE TREES will sympathize with Mrs. Gillespie, well and favorably known in this country as Miss Lynd, a sister of Rev. Dr. John Lynd, of Belfast, Ireland, and for many years an earnest and devoted worker in the Jewish Mission, Damascus, Syria.

—At the request of Dr. Foster, attention is called to the following notice:

By order of Synod, Minutes of '96, '97, '98 and '99 are to be sold at five cents a copy, postage paid. Will not pastors, elders and members secure large lists for these back numbers? Address

F. M. FOSTER,
341 W. 29th St.,
New York.

—Our beloved friend and fellow-student of *Auld Lang Syne*, Rev. Gawin

Douglas, pastor of Loughbrickland Congregation, Ireland, has been thoughtful enough to mail us a copy of his admirable address on "Christian Activity." This little book contains an excellent photo-engraving of the author, but any one who wishes to see the man himself should read what he has written in regard to personal piety as the "vitalizing principle" in a "life of solid usefulness," and the duties of seeking the spiritual and temporal well-being of men, conserving the truth of God, and laboring to extend the cause of Christ. Every page unconsciously reveals the inner life of a devoted servant of Jesus Christ, and the rich religious experience of a man whose loved employment during a lengthened ministry has been witnessing to the cross and crown of his Lord.

Naturally a Missionary Journal transfers to its columns such choice sentences as these: "The present times call for a firm stand on the side of truth, for the grand prominent principles of the Second Reformation, believing that these, under God, shall be the renewal and life of the nations of the earth."

"The Church of Christ is constituted a grand missionary institute to make known the truth to others.

"When she does not sustain this character she fails in fulfilling her solemn trust, and she is wanting in duty to her Lord. . . . No doubt, relatively to the past, we are doing much, but relatively to our obligations to Christ and to Divine Providence, we are doing little compared with what we might do. Let us arise and take that place in this work of mercy which our high profession and distinguished privileges require us to do.

"It has been said that a witnessing Church and a missionary one are mutually antagonistic, or at least mutually obstructive; but the Word of God and the

facts of history prove the reverse. It behooves us to occupy the very forefront in the missionary field. We profess more than others and we ought to do more.

. . . .
 "Giving of our substance for Christ's cause is a regular ordinance of the gospel, as well as the preaching of the gospel or the Lord's Supper; and contributions to Christ's cause are as much acts of worship as prayer, praise or the sacrament."

It gives us great pleasure to commend this little book to members of the Church in the United States. And it would give us even greater pleasure to see the esteemed author in this country and hear him preach these precious truths.

—We are in receipt of a communication from the Committee on the recent Ecumenical Missionary Conference stating that no advanced subscriptions for the Report will be received after July 15th. All who desire to secure the two volumes (handsomely bound in cloth) at the low rate of \$1 should remit at once to the Rev. Edwin M. Bliss, Chairman, 156 Fifth Avenue, New York. After July 15th the regular price for the books will be \$1.50, and they may be ordered through booksellers or the American Tract Society, New York.

—The Fleming H. Revell Co., New York, Chicago, and Toronto, request us to announce the preparation of a second edition of "Centennial Statistics," the valuable paper presented by Rev. James S. Dennis, on behalf of the Committee on Statistics, for gratuitous distribution at the Ecumenical Conference. It is offered, post or carriage free, at the following rates: 1 copy, 10 cents; 25 copies, \$2; 50 copies, \$3.50; 100 copies, \$6.00. No more luminous, complete and instructive exhibit of the working agencies and present results of Missions has ever been published.

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The following is a list of monies received for the hospital work in Mersina.

Per Rev. R. J. Dodds:

Rev. & Mrs. J. McCrackin, Southfield Cong.	\$1.00
Mr. & Mrs. R. G. Lyons, Houston, Ill.	10.00
L. M. S., Oakdale, Ill.	5.00
Mr. & Mrs. Silas Smith, Staunton, Ill.	10.00
Mrs. Williamson, Staunton, Ill.	1.00
Miss Nancy Smith, Staunton, Ill.	1.00
Mr. A. F. Kennedy (deceased), Oakdale, Ill.	1.00
Mrs. Mary Adams, Oakdale, Ill.	1.00
L. M. S., Church Hill Congregation.	10.00
	\$44.00
Per Rev. W. W. Carithers: Indian Mission Sabbath School.	50.00
Miss Maggie McLary	2.00
Mrs. John T. Morton, Allegheny Congregation	52.00
Mrs. M. M. Gregg	100.00
Rev. F. M. Foster	5.00
Rev. Robert G. McKnight	5.00
Mrs. J. C. Taylor, East Craftsbury, Vermont.	2.00
Mr. James Rafferty	5.00
Mrs. M. L. Stanton	5.00
Rev. & Mrs. J. C. McFeeters, 2d Phila. Congregation	10.00
Cleeland Brothers, 2d Phila. Congregation	50.00
Mrs. S. R. Wiggins	20.00
Miss Susie Wiggins	5.00
Miss Emily Willson	5.00
"Clara"	5.00

Rev. Gamble, Phila.	\$2.00
Mrs. S. H. Kennedy, Antioch, Syria	3.68
Mr. Gabriel Luttoof, Mersina Congregation, Asia Minor	8.86

Per E. E. McGrew, Treasurer of Geneva Congregation:

Rev. H. G. Foster	\$5.00
Prof. J. M. Coleman	25.00
Miss Anna L. Coleman	5.00
Miss Mary R. McKnight	5.00
Mrs. A. J. McFarland	25.00
Mr. W. M. George	1.00
Mr. James Scott	5.00
Mr. William Garnett	1.00
Mr. F. M. Taggart	1.00
Mr. W. J. Taggart	1.00
	74.00

Total received up to date \$448.72

Besides the monies acknowledged above I have received a box of hospital supplies from the ladies of the Geneva Congregation, two from the Syracuse Congregation, and a box from the Second Philadelphia Congregation containing quilts, sheets, towels, pillow cases, hot water bottles, rubber goods and other articles too numerous to mention. Mrs. Ann J. Ferguson of the Second Philadelphia donated \$6.00, which was expended in rubber sheeting and operating pad. I forgot to mention that in the box from Syracuse were some dolls and other playthings for sick children.

S. A. S. METHENY, Mission Treas.

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